

THE LITTLE UNITY.

✧ TENDER, ✧ TRUSTY ✧ AND ✧ TRUE. ✧

VOL. I.

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No. 11.

What to See.

"BOOKS IN THE RUNNING BROOKS,
SERMONS IN STONES AND GOOD IN EVERYTHING."
Shakespeare.

FLOWERS AND THEIR UNBIDDEN GUESTS.

I HOPE that you have all read Dr. Gray's charming little book, "How Plants Behave." It describes, among other things, some of the contrivances by which insects are induced to visit flowers, being furnished with honey or nectar in return for the services which they perform as expressmen, carrying pollen from plant to plant. A flower usually ripens better seed if it can have brought to it pollen from another flower of the same kind, and it is still better if this other flower is growing on a separate plant. Some flowers cannot ripen any seed if only dusted by their own pollen.

A German, named Kerner, has written a book, which has been translated into English, and is called "Flowers and Their Unbidden Guests." These guests are chiefly little insects which steal the honey, and snails and cattle that eat the leaves. He gives a very interesting account, illustrated with many drawings, of the various means by which the plant keeps at a distance these undesirable acquaintances, and some of these means I will now describe to you.

Kerner explains that a flying insect would do much better work in pollen-carrying than one who was solely dependent on his legs for locomotion. The latter kind would have to crawl down the stem or the plant, and over the ground to the next plant of the same kind, and even if he were able to distinguish this plant and reach it in safety, the pollen on his body would probably all be rubbed off by the grasses, etc., through which he must travel. He would thus have lost his express-parcel by the way, but would not be so conscientious enough to refrain from helping himself to the honey which he had not earned, and when a capable humble-bee came to the flower, ready to work for his dinner, the poor little blossom would have to decline his services, having no dinner to give him for his work.

Kerner says that of all wingless insects ants are the ones most unwelcome, and they are the very ones that have the greatest longing for the nectar. In the common snap-dragon, as long as no pollen has been deposited on the stigma the corolla is closed, though it can be opened by strong humble-bees, but not by ants. After the bees have dusted the stigma the corolla caps open, so that the ants can enter and take what nectar remains. Is it not thoughtful of the snap-dragon to allow them to have these gleanings?

Access to the flower is sometimes impeded by water, as in the case of bog plants or water plants. Some plants have leaves with broad cup-like bases holding water.

Access to the flower is also impeded by viscid secretions, on which the insects stick, as in the catch-fly, and some other members of the pink family. The milky juice of such plants as the lettuce exudes through wounds and makes a sticky fluid. Ants placed on such a plant become glued down by the milk oozing out where their sharp claws have punctured the leaf.

The skin of some plants is covered with a coating of wax, making it difficult to walk on. Ants have been seen to slip and slide and fall off from the shoots of a certain willow which were thus coated.

Access to the flower is impeded by hairy formations, often within the flower itself.

Access to the flower is also impeded by parts of the plant, and especially parts of the flower, being bent or dilated or crowded together, making grooves, tubes, tubercles or chambers. In some of these cases an insect would have to lift or push aside an obstacle to reach the nectar, so that small or weak ones would be excluded. In these cases, an insect too feeble, too lazy, or too hurried to enter the flower by the proper door, sometimes alights on the outside, and biting through the wall of the nectar cavity gets at the honey. This is downright stealing, as he carries no pollen to pay for the honey, not coming in contact with the anthers, which are the little pollen boxes. In some plants this robbery is prevented by the nectar-bearing part of the flower being protected by an inflated calyx, or a hardened calyx, or a great many little bracts close to the flowers. (Bracts are the little altered leaves which grow near or among the flowers).

Sometimes the ordinary leaves of the plant, especially where they grow together around the stem, render it difficult for an insect to ascend, and pendulous flowers would not be very accessible to creeping insects.

Some plants have honey-bearing glands on the leaves, which divert insects from the flower.

The perfume of flowers seems to be a sort of advertising card, indicating to flying insects that their express services are wanted, and more especially that the honey-pay is ready. (In fact, the honey is probably the only part of the transaction that the insect thinks about. As far as he is concerned, the pollen carrying is rather accidental, except in the case of bees, who use it as food for their young).

Some flowers only give out their perfume in the evening, when the night-flying moths are abroad, and bees and ants are asleep.

Another time I will tell you some more interesting things from this book of Kerner's.

C. H. C.

Beauty is a fairy; sometimes she hides herself in a flower cup, or under a leaf, or creeps into the old ivy, and plays hide-and-seek with the sunbeams, or haunts some ruined spot, or laughs out of a bright young face.

G. A. SALA.

What to Do.

"THREE-FOURTHS OF LIFE IS CONDUCT."

—Matthew Arnold.

HEROISM.

NOW can one be a hero? By being brave, doing something uncommon or extraordinary, is the boy's answer; and if he is a certain kind of boy, he'll add,—girls can't be brave, unless they can swim and save people's lives, as Ida Lewis, the light-house keeper's daughter does. Girls have not as many opportunities of being brave in the same kind of way that boys have; but many of them have more than they can manage, successfully. And, after all, there are not two kinds of bravery, one for boys and another for girls; though because of their greater muscle, and their jackets and pants, boys can do some things better than girls.

There are a great many kinds of heroism. There are the heroes of battles, of adventures and explorations, of daring deeds and athletic feats; the heroes of perseverance, of watching and waiting; the heroes of some special cause, like anti-slavery, temperance; the heroes of one's country and of home; and the heroes of parties, games and school. And when I say heroes, I mean heroines too. All these, and many more, varieties can be classified under three heads: physical, moral and every-day heroism. But, in reality, they can not be distinctly separated, for each needs the other.

If it is asked which is the bravest kind, the answer must be that it depends upon the person. Some find it a great deal easier to speak the truth than to kill a bear or touch a snake; others can fight with lions, and have harmless black snakes crawl over them, who have no courage to tell the truth when they have done wrong. Some who are brave in moments of peril, act like cowards and sneaks when little family troubles arise. There are certain qualities, then, that go towards the making of these different kinds of bravery, especially towards the making of the heroism of the body. To-day let us find out a little about physical or animal, and next month about moral and every-day heroism.

A RECIPE FOR PHYSICAL HEROISM,

to be compounded of qualities of mind and body, as follows:

Presence of mind (*i. e.*, "keeping cool," and thinking quickly what to do); firm will; intense purpose; familiarity with danger; sharp eyes; strong limbs; and steady nerve and hand.

In Latin this recipe reads, "*Mens sana in sano corpore.*" It not only has to be taken in small doses first, but only part of each part of it by children, until at last the brave child has become the soldier that scales the battlements, or the African explorer, or the rescuer of others from shipwrecks and dangers of all kinds.

"Keeping cool" and not being frightened has more to do with bravery than any one other thing. Grown-up people call it knowing how to act in an emergency. Many a life has been lost while somebody has been wondering how to save it. It is a good plan to know all

means of defense for one's self and for others, though one may never have the chance to use them. For instance, every boy and girl should swim, and know how to support another in the water, or to restore one to life if rescued. No one should be frightened at the sight of blood, but should know how to check its flow, from applying court-plaster in criss-cross pieces on a little hurt, to binding up tightly an open wound with linen bandages. I heard of a man who fainted when his wife was vaccinated, and shut his eyes that he might not see the blood when his own arm was scratched to admit the vaccine virus.

Physical heroism shows itself oftener by its deeds of kindness than by deeds of mere athletic strength. Pugilists, box-fighters, wrestlers, are hardly heroes, though at a distance they may look fearfully, and their voices sound terribly. The strength of the body becomes heroism only when it is exerted for another's benefit, to save somebody from some peril. Thoughtfulness for others and self-sacrifice on the part of the doer change an exertion of strength into heroism. KATE G. WELLS.

COURAGE IN SELF-SACRIFICE.

Some men were working on a large scaffold in front of a house, when suddenly it gave way, and all were thrown to the ground except a young and a middle-aged man, who clung to a narrow ledge. One of them must loosen his hold or both would be killed. "I am the father of a family," said the older of the two. "That's so, you are right," exclaimed the other, and letting go his hold he fell and died instantly. The father was saved.

JOHN MAYNARD.

A steamboat on Lake Erie took fire with a hundred persons on board. John, the man at the wheel, clung to his spot, striving to run the ship ashore. The fire spread along the vessel till it reached and frightfully burned him. The boat gained the shore, but the helmsman died a horrible death in his successful efforts to save the lives of others.

JUDAS MACCABEUS.

The "Hammerer," as Judas was called, with eight hundred men resisted twenty thousand Syrians. The battle was fierce, his men begged him to retreat. "No," said he, "if our time be come, let us die manfully for our brethren, let us not stain our honor." So fighting, they died to the last man, and Judea from them gathered courage and rebuilt the Temple.

ARNOLD VON WINKELRIED.

In 1481 the Austrians, advancing in a solid body, and forming thus a bristling line of spears, met the Swiss, who, with their shorter spears and fewer numbers, were driven back. Seeing this, Arnold exclaimed, "I will open a path to freedom. Protect, dear comrades, my wife and children," rushed forward and gathering the spears of the enemy into his own body fell; but a gap was thus made for the Swiss who rushed in and became victorious.

K. G. W.

The Sunday School.

BUT STILL I FEEL THAT HIS EMBRACE
SLIDES DOWN BY THRILLS THROUGH ALL THINGS MADE,
THROUGH SIGHT AND SOUND OF EVERY PLACE.
"A Child's Thought of God."—Mrs. Browning.

"Unity" Sunday School Lessons—Series VIII.

STORIES FROM GENESIS.

BY MRS. ELIZA R. SUNDERLAND.

The References in this Series of Lessons are to the Book of Genesis, and to the little volume entitled "Stories from the Book of Genesis," by Richard Bartram. London, 1881. pp. 128. 40 cts. For sale by the Colegrove Book Co., Chicago. References to the latter are made by the abbreviation (S. f. B. G.). "The Bible for Learners," Vol. 1, pp. 1-240, will furnish valuable assistance in the more critical study of the lessons.

LESSON IX.

JACOB'S FLIGHT AND RETURN.

(Read S. f. B. G. pp. 74-89, or Gen. XXVIII: 10-22. XXIX: 1-20. XXXI, XXXII, XXXIII.)

GOLDEN TEXT.—"Few and evil have the days of the years of my life been." Gen. XLVII: 9.

I. THE JOURNEY TO HARAN.—In our last lesson what did we learn that Jacob did to escape from the anger of his brother Esau? In what direction would he travel to reach Haran? Where did he stop over night? Tell about his strange dream. What did he say when he woke up? Does it not seem strange that Jacob should not know that the Lord was in that place? Is there any place where God is not? How did Jacob feel about being where God was? Why should he have been afraid? Does wrong doing always make people cowards? What did Jacob do in the morning? Ask your teacher about this custom of anointing stones. What vow did Jacob make? (S. f. B. G. p. 75. Gen. XXVIII: 20-23.) What do you think of Jacob trying to make such a bargain with God? What about the truth of this story, and the way it came to be written? (S. f. B. G. p. 76.) What are some of the angels which do come to men and serve them?

II. JACOB IN HARAN.—What is the first thing told of Jacob after he reached the land of Haran? Give his conversation with the men by the well. Tell the story of his meeting with Rachel and with Laban. What relation was each to him? What contract did Jacob soon make with Laban? Did Jacob think that a good while to work to get a wife? What is the custom with reference to weddings in the East? (S. f. B. G. p. 79.) How did Laban use this custom to deceive Jacob? Did Jacob give up Rachel? How did he get her? After these seven years were over what did Jacob want to do? and on what condition did he stay with Laban? (S. f. B. G. pp. 79-80.) What was the result of this bargain? (S. f. B. G. p. 80.)

III. JACOB LEAVES HARAN.—Tell the story of Jacob leaving Laban. What did Rachel carry with her? When Laban learned that Jacob was gone, what did he do? Tell the story of the meeting between Laban and Jacob. (S. f. B. G. p. 81.) Did Laban find his idols? What are idols? Why did Laban want so much to find them? Why did Rachel want them? What treaty did Laban and Jacob make? (S. f. B. G. pp. 82-83.)

IV. MEETING WITH ESAU.—How long had Jacob been away from Canaan? What had become of Esau? (S. f. B. G. p. 83.) Why did Jacob send messengers to Esau, and with what message? What news did they bring back? How did this affect Jacob? Why should he have been afraid? (S. f. B. G. p. 84, bottom.) What did Jacob do to appease Esau?

V. WRESTLING WITH GOD.—What does the story say happened to Jacob after the servants had gone with the present? (S. f. B. G. p. 85. Gen. XXXII: 24-32.) Can this be a true story? How did it get into the Bible? (S. f. B. G. p. 86.) Tell the story of the meeting of Jacob and Esau. What do you think of Esau's treatment of Jacob? Did Jacob trust Esau's friendship? (People very seldom trust those they have wronged.) Did the brothers keep together? Why not? What very sad thing happened to Jacob before he reached Canaan? (S. f. B. G. p. 89.) When he reached Canaan, did Jacob find the mother Rebekah alive who had sent him away? Was Isaac still living?

SUMMARY.—1. Jacob was industrious and diligent, and so grew rich; but he also got much wealth through dishonesty, and this brought him neither friends nor happiness.

2. We do not think God really came and talked to Jacob, and wrestled with him, as the story says; though we think it is true that God cared for him wherever he went, just as He cares for everybody—even the most wicked, and tries to make them good.

FOR BIBLE CLASSES.—(See Bible for Learners pp. 175-200. Vol. I.) Origin and meaning of "Sacred Stories." Relation of the story of Jacob's dream to stone worship? Traces of such worship in Hebrew literature. Compare story of Jacob's wrestling with God with similar stories from Homer. Jacob as an example of religiousness divorced from morality; illustrate. Compare Jacob's morality with that taught in the Decalogue and in Proverbs. Which the older literature? Which the morality of the Hebrew people when this story was written? How much of history in the story of Jacob?

LESSON X.

JOSEPH.

(Read S. f. B. G. pp. 89-106. Gen. XXXVII, XXXIX, XL, XLI.)

GOLDEN TEXT.—"Seest thou a man diligent in business? he shall stand before kings." Prov. XXII: 29.)

I. THE FAVORITE SON.—How many children had Jacob when he came into Canaan? Which did he love best, and why? Tell about the "coat of many colors." How did Joseph's brethren feel about their father loving him best? What else made them hate Joseph still more? Tell Joseph's dreams. (S. f. B. G. p. 90. Gen. XXXVII: 5-10.) What did Joseph and his brethren think the dreams meant? What was the occupation of Jacob's sons? Did they own fields in which to pasture their flocks? What did they do for pasture? Tell the story of Joseph being sent to inquire after them. (S. f. B. G. p. 91. Gen. XXXVII: 12-17.) What did the brethren say when they saw him coming? Which brother tried to save him, and how? What was finally done with Joseph? (S. f. B. G. pp. 92-93. Gen. XXXVII: 23-28.) Who bought him, and for how much? After having done the one wrong of selling Joseph for a slave, what other wrong did the brothers do to hide it? (S. f. B. G. p. 93. Gen. XXXVII: 31-32.) What did Jacob do when he heard their story? What is sackcloth? Do you think Joseph's brethren had any good reason for disliking him? (S. f. B. G. p. 94.) Had they a sufficient reason for killing him or selling him for a slave? (All this trouble seems to have grown, first, out of Jacob's partiality for Joseph, which was wrong, and, second, out of their common belief in dreams, which was foolish.)

II. JOSEPH IN EGYPT.—Where was Joseph taken by the merchants who bought him? What next befell him? (S. f. B. G. p. 95. Gen. XXXIX: 1.) What kind of a servant did he make? How far did his master trust him? Who tempted Joseph to do wrong, and what came of it? (S. f. B. G. pp. 96-97.) What is said of Joseph in prison? Do you think he would have been so trusted by both Potiphar and the keeper of the prison if he had not proved himself worthy of trust? How did he do this? What two distinguished prisoners were put into prison while Joseph was there? How did he come to know them? (S. f. B. G. pp. 97-98. Gen. XL: 1-4.)

III. DREAMS.—What does the story say happened to each of the prisoners to make him sad? Who interpreted the dreams? Did the interpretations come true? How much longer did Joseph stay in prison? How did he get out at last? (S. f. B. G. p. 101. Gen. XLI: 9-14.) What were Pharaoh's two dreams, and what did Joseph tell him they meant? (S. f. B. G. p. 100. Gen. XLI: 17-32.) Does God warn people now-a-days when there is going to be a famine, or a dreadful storm, or a railroad accident? Do you think He was kinder to the people of Egypt 4,000 years ago than to the people of Ireland, and India, and America now? What did Joseph advise Pharaoh to do? (S. f. B. p. 103. Gen. XLI: 34-36.) Whom did he appoint? Does it not seem a little strange that a prisoner should offer to advise a great king, and should at once be appointed ruler of the whole kingdom? How old was Joseph when he became ruler of Egypt? What did he do during the seven years of plenty? What in the seven years of famine?

IV. CAUSE OF PROSPERITY.—What does the writer of this story think was the cause of Joseph being thus advanced to this position of honor and power? (S. f. B. G. p. 105.) Where did Joseph (as well as the writer of the story) think his (Joseph's) wisdom came from? (S. f. B. G. pp. 105-106.)

SUMMARY.—1. People now do not believe so much in dreams as the writer of this story did; but we do believe, just as he did, that Joseph's wisdom, and every person's wisdom, does in some way come from God.

2. The boy Joseph was proud and conceited, and this brought him into trouble; when he learned through trouble to be humble, industrious and careful about all his work, he won favor and was promoted to honor.

FOR BIBLE CLASSES.—Belief in dreams historically considered. Their importance in the Joseph legends. Moral and religious character of Jacob and Joseph compared. Character of the God they each worship. Does the contrast denote a different age in which the two sets of legends grew up? Side light thrown by this story upon the civilization of Egypt, and the relative civilization of the Hebrews. Historical basis for the story.

What to Read.

"THE HARDEST WAY OF LEARNING IS BY EASY READING."
Theodore Parker.

GOOD ENGLISH NOVELS.

There comes a time when most boys and girls who have any love of reading want a novel. It is a natural and reasonable desire which should be gratified.

Those of us who have affectionate childish memories of the Waverly novels turn first to that long row. "Ivanhoe," "The Talisman" and "Woodstock" are enjoyed by average young people from eleven to fourteen or fifteen years old. But they must remember that Sir Walter Scott had an immense love of antiquities, and prepare to "skip" some descriptions. These are charming books to read aloud, and any older person who will thus amuse a group of listeners, can have, as well as give, an immense amount of pleasure. "Anne of Geierstein," "The Abbot," with its fascinating picture of Mary Queen of Scots, "Waverly," "Redgauntlet," "Quentin Durward," and "The Black Dwarf," are all suited to youthful readers. "Kenilworth" has much that is very brilliant and attractive, but the end is terribly sad. The great value of the Waverly novels is, that in them we are always studying human nature, "from grave to gay, from lively to severe." Scott understood his fellow-men, and set them forth as they were seen on the lonely farm or chafing in the market-place, at the head of armies or shining at courts. With a keen perception of ambition, pride, vanity, manœuvring and greed, he combines an appreciation of all that is manly, generous, noble, loyal and devout. He neither flatters human nature nor lowers our estimate of it. His books contain not satires but portraits.

After having enjoyed Scott's historical novels, it is an easy step to some modern ones written by an English lady. "Mademoiselle Mori" gives a delightful account of Italian home-life and Italian patriotism in the stormy times of 1848-9. "On the Edge of the Storm" and "Noblesse Oblige" can hardly fail to interest any one who has made the least beginning in reading about the French revolution.

There is another book, almost forgotten now, well worth reading in these days of Irish troubles. In the "Absentee" Miss Edgeworth gives us a capital sketch of Ireland, sixty years ago, drawn from her own personal knowledge. This is not historical, but rather to be called social.

Leaving, now, history and politics in fiction, we will turn to a writer who belongs to no class, but has a charm all her own. Miss Yonge portrays contemporary English life, domestic and social. Her people are our acquaintances, often friends. We see the doctor on his rounds; the minister in his study; the young lady teaching her charity school in the country, or going to London balls; the soldier coming back from India; the young colonist from Australia taking his first look at Old England.

They are not wonders, but very like those we meet every day. They are refined, intelligent, religious, and blest with common sense. Her form of Christianity is

the ritualistic, but there is nothing which can possibly hurt a Unitarian. "The Heir of Redclyffe" needs no comment. "The Daisy Chain" is wonderful of its kind. It is not a mere story-book, but hardly amounts to a novel. One does not know how the interest is maintained, but it is. "Heart's Ease" and "The Clever Woman of the Family" are among her best tales, and "The Dove in the Eagle's Nest" brings us back to the point we started from, being semi-historical.

This article closes for lack of space, not of books. One word of warning must be allowed. Never read a *poor* novel. Why should you? The English language abounds in good ones.

PICCIOLA:—THE PRISONER OF FINESTRELLA; OR, CAPTIVITY CAPTIVE. X. B. Saintine. Boston: Houghton, Osgood & Co. 1871. pp. 154. \$1.25.

Picciola is an Italian diminutive, meaning "pretty little thing." The story is of the time of Napoleon. The Count de Chaeney was convicted of taking part in a political conspiracy against the emperor, was consigned to solitary imprisonment in a fortress in Piedmont, and forbidden even books, pens and papers. He was a man of education, accustomed to society, and chafed under the monotony of his prison life.

One day, pacing the narrow court between whose high walls he caught his only view of the skies, and counting the paving stones as some relief to his weariness, he caught sight of a tender shoot forcing its way upward—Picciola. His first impulse was to crush it, but he paused and let it live. Gradually his interest in its growth became an absorbing passion, influencing his whole life.

The charm of this story consists in the minute detail with which it is told, and it does not bear abridgment. The book must be read to learn how, through his tender love for his plant, the Count grew, as he watched its development, to believe in a creative power, and was converted from atheism to Christianity. Through the same means he finally obtained his liberty and won his wife.

LADY GREEN SATIN AND HER MAID, ROSETTE; OR, THE HISTORY OF JEAN PAUL AND HIS LITTLE WHITE MICE. Translated from the French of the Baroness de Martineau des Chesne. Phil.: Porter and Coates. \$1.25.

This somewhat fanciful title gives little idea of the real merits of the book. It is a thoroughly simple and pure story of children and for children, but one in which most grown people find themselves interested, and few of any age will begin it and be willing to leave it before they find out how the patience, industry and perseverance of Jean Paul were finally rewarded, and he was enabled to return to the mother he loved so much, and for whose sake he had endured his struggles. It has the charm of taking us to another country and different surroundings, and yet is free from the objections against too many French books.

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